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ABSTRACT

Global education emphasizes interconnectedness and interdependence of various peoples and cultures around the world. Global economics, a subset of global education, involves international trade, international progress, international finance and financial organizations, development, progress, comparative economic systems, multinational corporations, and the place of trade in a nation's economy and the economy of the world. In general, global education, has had slight influence on secondary school curricula and teaching practices, because it does not reflect dominant viewpoints, does not respond to perceived needs, and does not appear to be balanced in treatment of controversial topics or issues. Global economics can be treated in ways that overcome these general objections and thereby gain acceptance in secondary schools. There should be an emphasis on teaching basic concepts of economics in a global context. In particular, democratic capitalism should be compared to other types of economic systems and highlighted as a progressive global force. Teaching strategies should focus on case studies that emphasize basic economic principles at work in the lives of people involved in economic changes of a particular country or in global communities. The goal is to help students more fully understand global economic forces so that they can deal more effectively with challenges of the modern world. A four-page bibliography concludes the report. (JP)

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GLOBAL ECONOMICS IN THE SECONDARY CURRICULUM

SUBMITTED TO:
FOUNDATION FOR TEACHING ECONOMICS
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Pictures of our planet taken from space make vivid the perspective that we live in a "global village," on "Spaceship Earth." Air and space travel, satellite communications, computer technology, and a plethora of imported goods from all over the world make us conscious of a shrinking globe, "progress," and rapid and profound changes.

Confident that change and evolution are absolute as well as rapid and profound, that tribalism must make way for universalism, global educators feel compelled to prepare society for the new age. Unfortunately, despite time and energy devoted to the cause, the record of achievement is at best spotty. Though the future may be bright and progress certain, xenophobia remains a common national and human disorder; further, the future may not be as accommodating or commodious as the present, the status quo. For global educators the issue is even more complex: if they did know the future, they would still face emotional constraints that make it "as hard to introduce curriculum changes as it is to move a cemetery."

It is the purpose of this paper to (1) define and review the major thrust of global education, (2) identify issues and challenges that have prevented large scale adoption of global education proposals and programs, (3) present a guide for global economics, and (4) recommend for development materials on global economics for use in the secondary curriculum and classroom.

GLOBAL EDUCATION IN THE CURRICULUM

Global education has been variously defined. A synthesis with common elements from existing definitions yields yet another: global education is a multi-faceted educational endeavor developed during the "space age" and dedicated to the proposition that, in order to understand ourselves within the context of persistent changes in our social, political, economic, cultural, and physical environments, students need to (1) recognize the interdependence and interconnectedness of mankind and the integrated system of the world we inhabit and (2) pursue actively cooperation and agreement among people and nations (rather than war) in an effort leading to the preservation and conservation of nature's gifts (resources) if life is to continue on the fragile and beautiful planet we call earth. Robert Leetsma states the case succinctly: "The challenge to educators is to develop a humanistic education fitted to the reality of interdependence on an ethically and culturally diverse planet with finite natural resources."[1]

"Global perspectives" is a related and allied concept as well as title of an educational organization devoted to the same cause. Two of the longtime leaders in global education, James A. Becker and Lee F. Anderson, state that

> ...[A] global perspective portrays humankind as belonging to the earth. This... image highlights at least four things about human-natural environmental relationships: (a) the absolute and ultimate dependence of humankind upon resources found in nature: (b) the limited and finite characteristics of many natural resources: (c) the global nature of the planet's ecosystem: and (d) the impor-

> tance of trying to adapt human culture to the imperatives of ecological laws which humankind cannot amend or repeal....[2]

Global education and global perspectives are related in that a global education provides the learner with a global perspective. Non-profit educational organizations that use these concepts or words in their titles are dedicated to educational efforts intended to achieve the goals stated or suggested in the above definitions.

In 1979, two organizations, Global Perspectives in Education (West Coast) and Stanford University's Stanford Program on International and Cross-Cultural Education (SPICE) formed a partnership with the World Affairs Council to create the Bay Area Global Education Program (BAGEP). This consortium of educational groups exists to provide a comprehensive program for school districts with

> ...objectives...based on an assessment of the kind of knowledge, attitudes, and skills needed by citizens of our country. Graduates of our schools should be able to:
>
> **recognize the interdependence of people, issues, and events as they interact in the economic, political, social, and ecological systems of the world.
>
> **develop an awareness of current world conditions including such factors as population growth, economic conditions, world health, resource availability and use, trends in science and technology, major international conflicts and efforts to resolve them.
>
> **acquire problem solving and communication skills to deal with the inevitable conflicts and changes which occur in a complex, ambiguous, and pluralistic world.

**understand the history, traditions, and values of American society and the relationship to other major areas of the world, including Africa, Asia, Latin America, and the Middle East.

**develop awareness that they have a unique cultural perspective that is not universally shared by others.

**recognize the importance of communicating with people from other cultures in their own languages.

**seek solutions to world problems through participation in their own society's democratic processes.[3]

The author continues by noting that "Such knowledge, attitudes, and skills represent long-term objectives for world affairs education, and consortium materials and processes currently deal only with a portion of them."[4] Reasons for the failure to treat all of these objectives will be suggested later in this paper.

"Global economics," a related concept and subset of global education, is a field of study with greater focus on international trade, international finance and financial organizations, development, progress, comparative economic systems, the role of the multinational corporations, exports, imports, and the place of trade in a nation's economy and the economy of the world.

In a real sense, economists are, perforce, global economists and accept, as most do, the rationale for the benefits of trade based on the principle of comparative advantage developed by David Ricardo (1772-1823). This principle states that an individual, region, or nation with lower opportunity costs in the production of a given product or service should specialize and trade with

other individuals, regions, or nations for those products or services where the other nation's opportunity cost is lower.

Ceteris paribus, most economists accept the idea that long-term benefits are derived from free and voluntary trade. (Distribution, political interference, and external interferences are not part of this discussion.) Therefore, they reject protectionism and barriers to trade in the form of tariffs, quotas, and other restrictions that inhibit the free flow of goods. Upon acceptance of the principle of comparative advantage, related concepts to international trade as identified above come under the purview of economists.

Global economics is a subset of global education. Indeed, global education subsumes global understandings from the perspective of the economist, sociologist, anthropologist, political scientist, historian, geographer, humanist, natural scientist, and technology expert. For purposes of this paper, global education will be used as a generic term, unless otherwise noted, to include all educational efforts directed toward an understanding of global affairs.

Whatever the approach, global education, global perspective, global economics, global understanding, etc., there remains the underlying theme and belief that the world must be viewed as an integrated and interrelated planet consisting of cultural diversity and finite resources. Given that spaceship earth is under considerable stress, life as we know it will continue only if we recognize the importance of our interdependence and our ability to work with nature rather than abuse it.

To date, much of global education has been

directed toward altruistic concerns for protecting the environment, seeking peace, respecting cultural differences, and understanding transnational systems. It has consisted of a program of study marked by "consciousness raising" and the challenges of the "interdependence of man" rather than the autonomy of nations. Its focus has been on efforts to replace ethnocentrism with "an enlightened understanding of other cultures if not always admiration and respect."[5]

Despite its commendable purposes, global education has not gained acceptance in the U.S. curriculum except perhaps through infusion here and infiltration there and an occasional moment of brilliance in a given classroom or situation. Indeed, despite the "...serious need for global education...the inertia of the present system prevents most [sic] from actually making the educational changes required to better prepare students for such a world."[6] In his report, Robert Freeman quotes John I. Goodlad reporting in A Place Called School who found little "...inclusion of global or international content. Over half of all the students in our sample believe that foreign countries and their ideas are dangerous to the American government..."[7]

Hanvey argues that global education needs to move from Stage I, characterized more by altruism, challenge, compassion, and respect, to Stage II because "...the message hasn't been easy to sell... warnings of a grim global future are not warmly received...problems are abstract...[or] not personally experienced."[8]

Few critics are likely to deny the concept of global interdependence and connectedness, the chal-

lenge of multiple loyalties, the need for cooperation, and the need for commitment to human dignity and justice. Yet, there are few school board members or community leaders prepared to accept a school curriculum based on these concepts. Indeed, global education has failed to gain popular acceptance because (1) it does not reflect the dominant social, economic, or political views, (2) does not respond to a unanimously perceived need, and (3) is considered left-wing doctrine.[9] An elaboration of the observations and commentaries of Hanvey and Shukar gives insight into the nature of the problem.

GLOBAL EDUCATION ISSUES AND CHALLENGES

Global education has failed to impact the secondary curriculum. The reasons are not due to a lack of staff dedication, organizational approaches, funding, insights, or just cause(s) or issue(s). The lack of acceptance is more fundamental to the American way of life and way of thinking. For that matter, some of the problems, not developed here in any order of significance, may be true of the thinking of mankind in general.

Secular Humanism. A philosophy rejected by many Americans, largely on the grounds that it is anti-Christian and unbiblical, is secular humanism. Indeed, secular humanism has been identified as an alternative religion that exists alongside Christianity and "...miscellaneous doctrines such as evolution, socialism, communism, secularism, humanism, and other concepts...advanced in the public schools....Cases challenging the teaching of secular humanism as a religion are going to be filed...as will suits by teachers fired for refusing

to teach evolution as science."[10]

Christianity Today, critiqueing "A Secular Humanist Declaration" that appeared in the first issue of Free Inquiry noted that "the statement begins by extoling the historic roots of humanist thought, from classical Greece up through the Renaissance....Secular humanism places trust in human intelligence rather than in divine guidance."[11]

Secular humanism promotes the idea that mankind is evolving toward a higher state of perfection. There is in this doctrine little regard for traditional American values, ethics, or mores that are assumed to be neither better nor worse than those of other people and cultures. There is little regard given to a personal relationship with God (god?). All global citizens, regardless of creed, have within them the seeds of the deity.

In reviewing textbooks and classroom instruction, concerned Americans are abhored to learn that secular humanism is accepted by teachers, textbooks, and much of education generally. Legislators and courts have taken up the cause and have agreed that, indeed, public education has adopted a philosophy of life that is foreign to American values and religious beliefs.

If not by definition, global educators are secular humanists by sentiment. The focus of their mission and philosophy is on the need to be human before, say, American. Along with the rest of mankind, they perceive of themselves as members of a global society where national boundaries blur along with values, mores, and customs. Global educators respect other cultures and promote cross-cultural studies. Ethnocentrism is anathema. Lessons, materials, and approaches are directed

toward the development of a united, interdependent, and peaceful world.

Given this philosophy, they promote the idea that the first allegiance of mankind is to humanity. By extension, customs, mores, and values owe their first allegiance to humanity rather than to a given people, nation, religious orientation, or whatever. For many Americans, this approach, this un-American, un-Christian doctrine, is unacceptable. Global education is unacceptable.

Know Thyself. The study of history and the related social studies are intended to assist students to understand themselves and the world around them. We likely share with social studies educators in all nations the precept left with us by Aristotle, "Know thyself," and Santayana's dictum that those who cannot remember the past are doomed to repeat it.

In the U.S. we are interested to learn, whether through indoctrination or discovery, our values, traditions, customs, and the system in which we live. We want to know who we are. To achieve this goal, we study our heritage (pilgrims and all), our political structure (U.S. Constitution and the federal system), our social patterns (the westward movement and urbanization), our geographical dimensions and circumstances (diversity and oneness), and our economic capability (resources along with agricultural and industrial potential). In our studies we rarely neglect to survey our defense posture and ability to wage war.

On a more in-depth basis, social studies are directed toward our European heritage beginning with Mediterranean civilizations and the religious, political, and social struggles included in the

western, Christian-Judeo heritage. Global issues and the people of the world are not ignored; rather, other civilizations are treated as people "discovered" by the Europeans. They have goods (often raw materials) of value that can be traded (or pillaged). Often, by insinuation and sometimes more blatantly, the people of other civilizations are treated as quaint, inferior, "uncivilized," worshipers of strange (and false) gods who are not really worthy of study as people with something to offer beyond the raw materials they may have available.

The focus of the social studies, argue the global educators, is inadequate. To know thyself one needs to study more than European and American history and institutions. Our first allegiance, they say, is to humanity. The principle of conflict is more important than a specific conflict in ancient Rome, medieval Europe, or modern America. Likewise, since we are human beings first and only secondly Americans, we can learn to know ourselves by studying the great cultures, political systems, social arrangements, and economic successes of oriental and African societies as well as European and American societies.

The global approach flies in the face of the more traditional and more accepted social studies orientation. Time spent studying oriental and african cultures and values cannot be spent studying the U.S. culture and U.S. values. Further, by insinuation, by default, the implication is left that other cultures and values are as good as our own. They are different but not wrong. We are different, but not necessarily right. American traditionalists will have none of this and assume and expect that the history and the social studies indeed indoctrinate (orient?) students to U.S.

values; time spent on global education, on human values, impinges on the time needed to get the job done.

Interdependence. People of the world are interdependent; Americans are interdependent. Interdependence is hard to deny when all around we find an array of clearly labeled foreign articles and objects. Beyond this, most Americans recognize that the coffee and cocoa they drink and some vital metals such as bauxite that are used in production are available from foreign sources only. Many Americans recognize that the U.S. is deeply and increasingly in debt to foreign nations because imports overwhelm exports.

Yet, Americans find interdependence an unacceptable state of being; the hallmark of America and Americanism is independence, self-reliance, and freedom. At best Americans are prepared to admit to an empathetic interdependence where, at the margin, it is sometimes admitted that some products of other nations are of superior quality. So, to stir productive passions, appeal is made to American patriotism and the spirit of American competitiveness rather than American indolence: "We are at war against Japan."

In reality, Americans cringe at the thought that American hegemony lasted but perhaps a mere twenty years (1945-1965). Competition, the oil crisis, and the unstable U.S. dollar combined to challenge the U.S. in many fields including financial, business, industry, technology, and military. The glory that accompanied the post-war hegemony was hard fought for and so short lived. For many Americans it is not a reality. Witness, for instance, comments from a popular periodical The U.S. World Report of 6 May 1985 in an article on V E Day Re-

viewed: "Despite innumerable obituaries proclaiming the demise of the American Century over the past decade, the U.S. still outclasses all others in political, economic, and technological prowess."[12]

Global educators place considerable stock on the notion of interdependence and cooperation. In this interdependent world, differences among people are minimized and it is made to seem that all people of whatever race, color, or creed face the same human needs as all other pepole.

In all of this, global educators are not in the mainstream of American thinking. They proceed under the banner and challenge that we are really "brothers" and that cooperation and interdependence are good and necessary to the survival of mankind. Yet, while interdependence may be a world reality, correctly assessed by global educators, it remains an unacceptable concept in the American lexicon.

Small Is Sometimes Beautiful. Americans like big things: automobiles, aircraft, buildings, stereo speakers, houses, businesses, churches, and more. Loudness sometimes vies for honors as witnessed in U.S. discotheques and auto radios. Together, bigness and loudness present an imposing pair.

The multinational corporations, a global phenomenon of the latter twentieth century, fit the image well. Big and boisterous, the multinationals traverse the globe in search of raw materials, cheap labor, cheap financing, and prospective markets to sell the finished product--and make a profit.

Global educators are, by definition, interested in the affairs of the globe, bigness, the far flung empires of the multinationals, and global experiences. The world outreach of the multinationals and the business of exporting and importing has encouraged

Americans to make contact with the world beyond their own villages.

Yet bigness, the whole picture, is not an easy concept to grasp. Children begin their social studies programs in elementary schools with studies of the family and proceed through the grades with studies of the community, the state, and the nation. International concerns are harder to grasp and are more commonly treated in secondary social studies courses as part of U.S. foreign policy, military involvement, and, to some degree, business ventures.

Thus, despite the propensity for bigness, big issues and big numbers elude us. It is perhaps impressive to know that the 1984 GNP stood at $3,758,700,000,000.00 but the figure is so large and so difficult to grasp and we place our focus instead on procedures to balance a checking account, methods to purchase the first set of wheels, and the skills needed to make bachelor living an art. With so many small things to master, students lack the mental stamina or hours in the day to study, for instance, the values of the Japanese culture, mind set, motivation, or work ethic and the relationship between these characteristics and the U.S. trade imbalances with Japan. Personal indebtedness is easier to grasp and is more pertinent than the national debt or trade imbalances.

Indeed, small is beautiful. Parochialism is a consoling companion and is good Americanism despite the efforts and claims of the global educators.

Crisis As Curriculum Fodder. The fragile spaceship earth, loved by global educators and non-global educators alike, is frought with problems. One war concludes and another begins; starving people are fed and another group in another place

begin to starve; one crisis is extinguished and another flares.

In global political/economic affairs, confrontation is often more prevalent than cooperation. On the one hand, U.S. allies are concerned over U.S. military presence while on the other hand they fear U.S. military abandonment. Allies are concerned over the stability of the U.S. dollar, foreign policy in Nicaragua and elsewhere, and the U.S. ability to serve adequately as a superpower and representative of the western nations.

Global educators recognize that there are crises and conflicts in the world. Unfortunately, world problems typically do not serve curriculum needs well. Conflicts lead to war and do not suit the principle of cooperation espoused by global educators. They may have educational worth only in the negative sense of suggesting what not to do.

There are any number of recent crises to draw from. The nuclear crisis remains a global issue, but life seems to go on despite the scares and the warnings. The energy/oil crisis remains a global issue, but the gasoline lines no longer exist and prices, after climbing to unprecedented heights, never reached the projected $3.00 per gallon. Airline hijacking and the Iranian hostage crisis have not created a long-term interest in the middle east or the human conflicts and value clashes that stand to create profound global changes.

Global crises may make the headlines, but they hardly serve as appropriate guides for classroom instruction or curriculum development. Global problems may serve to illustrate a point, but they are typically short-lived and lack pedagogical merit.

The Secondary Curriculum. During the twentieth

century the focus of public education has moved through stages from moral inspiration (turn of the century) to patriotism (World War II). Today academic requirements in America are increasingly broad, influenced by changing conditions, and subject to the demands of concerned citizens and pressure groups. A weak counter movement calling for a return to the basics is pitted against practical and democratic demands for sports programs, clubs, and courses in bachelor living, driver training, drug education, consumer education, law education, and a host of other special areas.

Much has been written about Johnny's reading problems. Further, dramatic and rapid changes in the American social structure and social institutions are reflected negatively in American education (see the film Teachers). It has become increasingly difficult for a secondary student to complete a serious academic program in a serious academic environment. Coupled with the problems of finding space in a crowded curriculum, today's academic environment renders virtually impossible the academic environment necessary to conduct an in-depth study of global issues and concerns.

Global education has not penetrated in a sustained and in-depth fashion the curriculum of the public schools. The curriculum is crowded, the school day filled with activities that compete for student time, teachers are busy with academic and non-academic tasks and they need to accommodate too many students. The focus of education has become centered on practical matters involving everyday living. There is little time left to explore the mind of the Japanese worker, the causes for poverty in Bangladesh, the history and changing scene in

China, and a host of other global situations and conditions that affect Americans and provide insights into the human condition.

A GUIDE FOR GLOBAL ECONOMICS

To the degree that global education mollifies American values, institutions, and traditions it will not be endorsed in American schools. Materials that promote humanism, secular or otherwise, will come under careful scrutiny. Ideas that denigrate Christian-Judeo values, the American way, the American system, free enterprise, or whatever, cannot be expected to gain wide acceptance. Theoretical studies can be expected to appeal to a limited number of students only. A given crisis may serve well for classroom discussion, but will not provide appropriate content for curriculum development. Given current conditions, limitations, and constraints in America's classrooms, pressure to add global education as a separate course of study will not succeed.

Yet, and despite obstacles and reluctance that global educators have encountered, it is virtually impossible to live any longer in isolation or ignore the changes in communication, transportation, production processes, and technology that have had the affect of shrinking the world--that verify our mindset of progress. Education--global education--needs to prepare graduates for new circumstances. As suggested by Hanvey, global education's "Stage I has been important, but it's time to move on."[13] A parochial mind is not adequate in a world system.

As an area of study, global economics is in a unique position: it is possible to capitalize on the work of global educators, provide new and

aggressive leadership in curriculum development based on firm and positive philosophical tenants of the U.S. democratic capitalist system, and give new direction to teacher education programs and materials for classroom use based on meaningful, contemporary issues. The conceptual and philosophical basis for teacher programs and materials development is compatible with the themes suggested by Hanvey for Stage II and rest on premises and values accepted by Americans and for which Americans make little apology.

Economic Principles For Materials Development. The principle of comparative advantage, introduced earlier, represents the contribution of economists to the discussion on global education. Comparative advantage does not assure equal short-run benefits to all people; indeed, short-run economic misalignments, with heavy social and political costs involved, need to be treated as part of global economics. Yet, the principle remains: ceteris paribus, people engage in voluntary trade for gain. Among "equal" trading partners, trade stimulates growth, development, progress, and potential for long-term benefits; patience, hard work, reasonable credit terms, and good fortune (along with foreign aid) provide hope of a brighter future to "unequal" trading partners.

Rightly or wrongly, we measure the status of nations on their ability to increase their GNP, a goal that can be achieved, at least in part, by adhering to the principle of comparative advantage and a desire to be better off--to show progress. Nations are judged to be successful when they compete successfully in the open market. For instance, in remarks made at the conference on southeast Asia in the 1990's, Dr. Seiji Naya, director for the Resources

Institute, East-West Center, Honolulu, Hawaii, concluded a presentation on growth and growth potential in southeast Asia by noting

> The favorable directions recently taken by Japan and the United States need to be strengthened and extended. The developing countries of Asia have shown their confidence that freer international trade and investment will spur development. Resource based industries present an exceptional opportunity for making practical economic policies that lead to greater cooperation, growth, and trade in the Asia Pacific region.[14]

There is no hint in Naya's comment of any negative aspects to increases in trade: growth, progress, and a better-off condition flow naturally from development. In another instance, changes in contemporary China provide a great laboratory for studies in change and "progress." By adopting the western model, China seems almost assured of success.

A caveat is in order: nations are not equal, a situation that, coupled with internal problems and political circumstances, may lead to imbalances in trade relationships. Developed nations share features that include typically an educated, skilled, and mobile labor force, access to raw materials, real capital in place and investment potential, online technology, a stable money system, and an adequate (developed) infrastructure. Lesser developed countries (LDC's) and underdeveloped (third world) nations do not have these features in adequate number or combination and may need in a trading situation to offer for trade services or products that yield short-term benefits, that fail to add to capital formation and deplete unrenewable resources. Such circumstances, when

coupled with the maldistribution of income, rapid social changes, disturbance of social and religious values, an unstable monetary system, and political instability may make impossible the application of the comparative economic principle.

Fair trade between developed and underdeveloped nations, despite the logic of comparative advantage, may lead to long-term problems. Trade between "unequal" trading partners may widen the gap between nations. An analysis of this relationship and circumstance needs to be addressed, not in an attempt to elicit an emotional appeal for the benefits of underdevelopment and the superficiality of development. Further, given inequities and circumstances do not negate the principle of comparative advantage. Rather, conditions may call for an analysis of the circumstances that cause unfavorable and unfair trade relationships. An analysis of trade relationships becomes then part of an intellectual and objective inquiry into global circumstances and twentieth century realities.

A second principle for materials development is the acceptance by modern man, whether liberal or conservative, capitalist or Marxist, of the notion of progress. A cluster of related concepts that connote the same idea are development, universalism, evolutionism (used here in a generic sense), and materialism. Indeed, progress justifies capitalism as well as socialism. As noted by neo-Marxist Immanuel Wallerstein, "If there is one idea that is associated with a modern world, is indeed its centerpiece, it is that of progress."[15] Jacques Barzun, writing on the impact of the nineteenth century on twentieth century thinking suggests the same idea: "To brand the still dominant heritage with a single

word, one could say simply 'Evolution.' But it is a special kind of evolution....It was an absolute."[16]

For better or worse the economic model of the U.S. and the west is oriented generally toward growth, progress, and striving for a better life; in a word, materialism. This materialism, a "...liberal utilitarianism...holds that...there is a transcendental order of reality beckoning to each person's reason and sentiment. When enough individuals pay heed, it suggests, there will be moral progress."[17] Stated bluntly, materialism is not judged to be a bad or negative condition or state of mind; it is pure Americanism.

Americans have come by their belief in progress and concomitant belief in materialism in an honest way. An abundance of natural resources, vast lands, and relatively few and industrious people to share these riches paved the way for growth and improvement from one generation to the next.

The U.S. was well suited and situated for the introduction of the industrial age and more recently the age of technology. Innovation thrived as Americans, unfettered by mores that may discourage innovation, were quick to capitalize on the benefits that the new age offered.

The innovations in industry that became increasingly common during the nineteenth century had the corollary of a better life. More goods and services were made available. Indeed the common people benefited from the innovations, specialization, growth, and the accompanying prosperity; the benefits did not accrue first of all to a monarchy.

Americans were philosophically as well as emotionally ready for the new age. Economic and technical renewal was readily justified on the basis

of moral norms and a utilitarian ethic developed by Jeremy Bentham (1748-1832) that evaluates human activities in terms of utility affects and considers the increasing acquisition of goods for human consumption the most important source of utility. The utilitarian philosophy remains a norm in U.S. economic thought.

Some anthropologists as well as neo-Marxists take exception to the western growth model and the utilitarian (hedonist?) purposes it serves. They scorn the excesses of a materialist system that is discriminatory and in the end corrupts pristine people who appear to be more atune to nature and who find spiritual renewal and satisfaction in the small and natural events of life.

Global educators accept the western growth model and it is perhaps at this point that traditional American values, global economists, and global educators are on common ground. In an elementary grades text, Cultures of the World, the authors note that "Today the governments of most countries want their countries to become more developed. The reason is that people in developed countries can have more goods for each person. When there are more goods for each person the country has economic growth."[18]

Save in the writings of author Michael Novak and associates of his ilk, there are few intellectual defenders of the western democratic capitalist model. Yet, it is a system and approach that is in one form or another embraced and assumed by the American public. Although insufficient in its distorted form, the democratic capitalist model is an appropriate model for global economists to use in curriculum development.

Developing A Global Vision. The American political, social, and economic system came under considerable criticism and abuse during the era of Vietnam and Watergate. In an attempt to stimulate and attract business during those turbulent years, the governor of Ohio tried to assure business of good intent with the slogan "Profit is not a dirty word in Ohio." Now, almost two decades later, the governors of states travel worldwide on good-will missions to encourage state exports, business profits, and the accompanying higher taxes.

Businesses are today in good graces and on the offensive. They are pleased to report high quarterly earnings and to share with audiences their perspectives on the blessings and pleasures of free enterprise. In some instances anti-government sentiment accompanies the charge. When business is less than brisk, government rules or regulations are identified as the culprit. Carried to an extreme, such sentiment may destroy the basis of the total system.

Through development of a new commitment to community, global economics may capitalize on the changing attitudes and contribute in a positive way to the discussion on the democratic capitalist system and the fundamental human condition. The call for dedication to community is not a call for commitment to an unreal and pious love for everyone be he an unfriendly neighbor, a child suffering from malnutrition in some faraway land, or a worker somewhere who assembles computer chips for export. Neither is it an endorsement of Bentham's philosophy of utilitarianism or the abuses of individualism or materialism, misconceived notions too often accepted as legitimate expressions of the American way.

Rather, it is a return to a belief in a political democracy, a market incentive economy, and a liberal pluralistic culture based on respect for individual freedom and a broad vision of human possibility. Adam Smith addressed the issue:

> All members of human society stand in need of each other's assistance, and are likewise exposed to mutual injuries. Where the necessary assistance is reciprocally afforded from love, from gratitude, from friendship, and esteem, the society flourishes and is happy. All the different members of it are bound together by the agreeable bands of love and affection, and are, as it were, drawn to one common centre of mutual good offices.[19]

There is perhaps some envy of the cohesiveness of the Japanese society that resembles sometimes a colony of ants, each with duties to perform and a common goal. By contrast, Americans are freedom seekers who have lost a sense of the Gemeinschaft, the feeling of oneness, of kinship, that characterized early America and characterizes contemporary Japan. Many changes have taken place since the founding of America and yet we experience the benefits of a system established on a pragmatic and moral basis; yet, something seems missing.

At one time in America, community connoted people of one creed, color, heritage, religion, and goal living in proximity to each other. Technological changes and historical circumstances have altered that sense of community. Modern Americans became more attached to more casual communities.

> The modern American, then, was tied, if only by the thinnest of threads and by the most volatile, switchable loyalties, to thousands of other Americans in nearly everything he ate or drank or drove or read or used. Old fashioned political and religious communities now became only

> two among many new, once unimagined fellowships. Americans were increasingly held together not by a few iron bonds, but by countless gossamer webs knitting together the trivia of their lives.[20]

There are attempts to lift humanity above the routine and parochial view. Many Americans agree that "a nation glued to recreation, to the television screen, is not simply at a loss before the iron pioneers of the new collective society. It is not even having a good time."[21]

Likewise, superficial expressions to establish a sense of community based on "joy, love, and hope" have often served pedantic and parochial purposes only; they may be more divisive and self-serving than helpful.

In his polimic on American democratic capitalism, Novak introduces community based on American (and global) pluralism and idealism:

> In order to experience the community of colleagueship, one needs an ethos deeper than individualism and collectivism, an ethos of association, teamwork, and collaboration, oriented by tasks and goals, voluntarily entered into. The ethos of democratic capitalism is rich in such encouragement. This is not the only form of community, but it is a noble one. It is not, however, given. It must be created.[22]

Novak's call for dedication to humanity with a focus has a political corollary suggested by Walter Lippmann: "When we speak of popular sovereignty, we must know whether we are talking about The People, as voters, or about <u>The People</u>, as a community of the entire living population, with their predecessors and successors."[23]

We benefit from the rewards of democratic capitalism, a political and economic system that

allows individuals to experience human joy as well as plight. It is not first of all a system of individualism, but rather a system rooted in moral obligation for community well being. In its historical context, democratic capitalism does not exploit and is not directed toward individual gain.

It should be a goal of global economics to move America away from belief in a system of utilitarianism. Classroom instruction should not be based on the perception that happiness is derived from individualism, egoism, and hedonism. Instead, as suggested by D. Kirk Hart, there should be a return to fundamental American idealism, a commitment to morality and community.

> ...one of the seemiest, most destructive and unpatriotic aspects of the conventional wisdom about contemporary capitalism is that people are justified in taking advantage of others in order to increase profits to themselves. That belief is anathema to the correct theory of capitalism, whether it leads to the impossible glorification of a product, the deliberate concealing of necessary information, or downright cheating. The justificatory phrase of 'business is business' should be indicted for what it is: a contradiction of the most fundamental premise of capitalism, the sense of sympathy.[24]

Indeed, there is merit in a system that encourages individual growth, not merely in a material and utilitarian sense, but rather growth in virtue, tolerance, and sympathy. This underlying concept serves as a basis for global economics and world development. It is in the tradition of "...our greatest leaders--the Jeffersons, the Lincolns, the Wilsons-- who were not great because they achieved purely American purposes, but because they were able to speak for humanity at large and extend their vision to the whole family of man."[25]

Novak suggests that despite its shortcomings, the system in its original development and broader vision flows from a commitment to self development and to community virtue.

> The dynamics of the economic system are aimed--in the phrase of Adam Smith--not at the wealth of individuals and not at the wealth of Scotland or Great Britain, but at the wealth of all nations. The intention of the system qua system is to raise the material base of the life of every human being on earth. It is a system designed to unleash the powers found within every human individual. It instructs nations as well as individuals to seek development of their own wealth. It awakens individuals and nations to their own capacities for imagination, self improvement, and growth.[26]

The perspective that global economics can contribute to students should flow from this broad vision and commitment to global ideals, our global community, our global village.

RECOMMENDATIONS

Hanvey has noted that "Stage I alerted us to a certain set of world problems--as defined primarily by a small number of moderate, liberal intellectuals. The mainstream track and Stage II will open the door to a much wider range of problems, defined by a much wider range of people."[27] Motivated more by our need to learn from other societies than to overcome our own ethnocentrism, place the focus of global economics on the fundamental tenants of democratic capitalism, and develop for teachers and students programs and materials that focus on pertinent global themes, issues and problems, it becomes appropriate to identify basic and fundamental economic concepts for curriculum

development and classroom application.

Economic Concepts. As suggested earlier, crises appeal to emotions and the immediate; they are typically inappropriate for effective curriculum development. By contrast, there is in the discipline of economics a number of fundamental concepts that every educated person should understand. These concepts are basic to analyzing objectively events and circumstances encountered daily in our personal, family, national, and global lives. They are ubiquitous in economic textbooks and economic literature and included among twenty-two basic concepts identified in a Master Curriculum Guide in Economics: A Framework for the Teaching of Basic Economic Concepts.[28] A brief overview of some of these concepts makes evident the relationship between global economics and fundamental economic ideas.

We live in a finite world and learn, usually early on, nature's dictum: there are only limited resources available to satisfy unlimited wants.[29] The limited resources at a personal level consist of personal or family income. More fundamentally, resources include the natural, human, mechanical/technical, and entrepreneurial resources that, coupled with an adequate infrastructure, make possible growth and prosperity--progress. Indeed, resources are necessary for an economic system to function. In a global age, students need to grasp the significance of global resources necessary to economic development and human well being.

Upon acceptance of the condition of scarcity, students need to recognize that productivity--using fewer resources to make available more goods and services--yields personal, national, and global

benefits. Given global citizenship, we owe it to ourselves and future generations to use resources intelligently and conservatively, regardless of the national origin of resources.

Capitalism is an economic system that provides a guide to resource allocation. At least in a modified version, a so-called mixed economy, capitalism has served as an adequate model in the west. Other systems, dedicated also to the issue of resource allocation, have served other nations. These systems, often forms of socialism and communism, have philosophical roots worthy of study. Indeed, a comparative study of these systems represents a special opportunity to teach basic ideas in economics and approaches to the economic dilemma with implications that extend beyond geographical boundaries as well as the constraints of time.

Trade, international and otherwise, requires markets to exchange productive resources, finished goods and services, and money. Untampered markets are governed by the forces of demand and supply and a resultant equalibrium price. The market is characterized by competition in a global economy where consumers, producers, and citizens of a nation and of the world produce, trade, and consume global products and services. The flow of market activity is from north and south as well as east and west. While one group sleeps, another group produces, trades, and consumes in a never ending cycle of economic activity worldwide. Increasingly, analysis using the circular flow needs to focus as much on the foreign sector as on expenditures by consumers, investors, and government. In a global society, all the world is a stage for trade.

Government policies affect not only internal economic relationships but cause wide ranging effects on markets all over the globe. The unprecedented high U.S. debt and accompanying trade deficit, part of fiscal policy, coupled with relatively high interest rates and changes in the money supply, part of monetary policy, produce positive and negative global effects in the exchange of resources, goods and services, and money (financial assets). Thus the exchange rates and balance of payments among nations affect growth and stability worldwide, not merely in the U.S. As America is increasingly tied to the economies of the world through exports and imports, the global affects of American policy are of vital significance in global affairs.

A final concept that comes under the purview of global economics and is an integral part of that study is the principle of comparative advantage treated earlier. Again comparative advantage needs to be considered as a theoretical construct that serves as a logic for trade among equal trading partners. This principle, a cornerstone for explaining why nations trade, is an appropriate concept to understanding the market system and the rationale for voluntary trade; ceteris paribus, people and nations engage in voluntary trade because it leads to better off conditions, not because they are altruistic.

Focus On Themes. Two major themes in global economics may serve as guiding principles for content development. These themes avoid in large part the objections that prevented greater success in global education and global economics. The focus of these themes is on human involvement in

global production systems rather than great elaboration on the principle of comparative advantage or the technical aspects of international trade; they are historical and flow naturally into the contemporary. They are real issues but avoid the often short-lived problems of crises. They fit naturally the U.S. social studies orientation and focus on the beginning and evolution of the democratic capitalist system. Indeed, these themes provide new perspective and a greater sense of the roots of historical development, the distortions in perceptions of world systems, and the strengths and failures of the spirit of democratic capitalism.

The first of these themes includes human involvement in production processes in the context of historical trends. History remains in large part the primary discipline in the social studies. History teaches cause and effect relationships, the development of humanity, values, culture, and institutions, and a sense of change, evolvement, and "progress."

Other social studies disciplines enrich the social studies curriculum and influence classroom instruction and curriculum development. In a supportive role, global economics may develop a sense of universal values with a focus on human dignity, respect, and desire for quality.

Today's world economic system developed over a relatively brief span (say, 500 years) from a system of mercantilism to global exchange involving interconnected and sophisticated production processes made possible by multinational corporations and the industry known as agri-business. This world of global exchange involves more than big business and

corporate business executives working to make a profit. Rather, human beings are involved and affected, sometimes in a positive and sometimes in a negative way.

The impact of world exchange cannot be left to a few business executives and a few specialists who study the field. People and human values are involved and affected through worldwide issues such as ownership, obsolescence, unemployment, starvation, taxation, government policy, and jobs. These issues are not merely problems faced by people in faraway lands; rather, they affect textile workers in New England, automobile workers in Detroit, farmers in Iowa, steel workers in Pittsburgh, lumber mill laborers in the Pacific Northwest, and workers in technology plants in California's Silicon Valley.

A concept in the study of economics that lends perspective to these issues is the circular flow that involves relationships and affects on the whole caused by the expenditures of consumers, producers, and government; more specifically, personal consumption expenditures, gross private domestic investment, all government expenditures, and net exports--components of the gross national product or GNP. The role of net exports has long received scant attention. Since it is a net figure, net exports have held a relatively small place in the total; further, exports and imports historically have stayed within reasonable balance. Today, faced with a persistent trade deficit, many economists are alarmed. However, as suggested, the problem becomes manifest in the lives of people all over the globe. Peoples jobs, their way of life, their values are at stake.

To understand contemporary America, lend guidance to students making career choices, and gain some sense of the role of individuals in a global economic structure, greater focus needs to be placed on the role of people in an ever changing economic, political, and social environment. Students need to understand that each of them functions in four distinct capacities including that of consumer, producer, citizen, and global citizen. They have rights and responsibilities within each of these categories. They live in a world where other individuals all over the globe function likewise in these four capacities. These roles, that correspond to the four components of the GNP, take on new significance when individuals recognize themselves functioning personally in each of these capacities and especially as global citizens, a category that has been until now largely ignored.

Finally, as part of the historical study and the corollary development of the economic system, students need to recognize that capitalism is bigger than the United States. Indeed, we have exported the spirit of democratic capitalism, a system based on individuals seeking self potential and realization within the context of community. We need now to learn from others ideas that will restore our sense of community: a global commitment to colleagueship, human dignity, and quality production.

A second major theme, related to the first, is that of comparing economic systems. The intent of this comparison is not to try in a didactic manner to exonerate one system over another, but rather to analyze objectively the development of systems and the merits and demerits that given systems have based on standards of excellence and

historical context.

People live in economic systems identified as traditional, planned, and market economies. Within these categories are the "isms," each with its own history, modifications, and current situation. Economy systems may be studied objectively based on criteria including levels of efficiency, stability, freedom, justice, security, and growth. Trade-offs are involved. Micro-efficiency, where firms in a given industry compete against each other, may lead to macro-inefficiency where resources are consumed at a faster rate than they can be replaced. There may be a trade-off between stability and growth. The analysis of these trade-offs, these choices, provide an opportunity to study not only "foreign" systems, but the merits and demerits of a given system within a given context. Study may include the place of mixed economies, state ownership within a capitalist economy, or individual and family justice within the context of different economic organizations and institutions.

Of special interest in comparing systems are third world issues involving people entering a global system within the context of traditional economies. "Progress" involves rapid changes and challenges to tradition, to values. Here again, a study of trade-offs may serve a useful lesson in the study of universal human realities, the human predicament.

Educational Approaches. Global economics can be incorporated into the social studies curriculum through two approaches. The first of these are teacher orientation programs. The focus of these programs needs to be on the principles, trends, and concepts developed above. Teachers need to know why global economics is important and how it can be included in curriculum development and

classroom instruction. They need to recognize that global economics is not merely a fad or "trendy" thing to do or the issue for the moment in education. Rather, they need to be aware of the impact of the changing global economic environment that impinges on industries within their communities and how changes in world economies affect their own consumption habits and the habits of their students. They need to recognize also that an eroding economy has a direct bearing on tax bases and school budgets. Thus global economics is not merely a study of faraway people in faraway lands, but a study with a direct bearing on teachers, students, families, and friends.

An excellent format to teacher orientation is through in-service programming, courses, and teacher guides. Teachers need to know more than their students and will do so when opportunities are made available to gain an orientation to an area of study through appropriate marketing and programming.

A second consideration is the matter of materials development. As suggested earlier, given the limitations and constraints of the school day and the school curriculum, a complete text on the topic of global economics is not likely to be accepted. Whole courses on the subject, as meritorious as they may be, will not fit.

As demonstrated in the effectiveness of the case studies found in the junior high text, Our Economy: How It Works, case studies have considerable potential for classroom use.[30] Teachers have used each of the eight lessons in sequence and sometimes scattered throughout the school year. In other instances they have used one or two of

the case studies to illustrate a particular point. The case studies have been used typically in social studies classrooms and with economic units. However, teachers of English, public speaking, and vocational education have used the case studies effectively in their classrooms.

The case study as developed in Our Economy: How It Works places its focus on production process and on people. These are not abstractions of trade deficits or the annual reports of major corporations. Rather, the focus is on historical development and processes including the essential factors of production, the role of money, marketing, distribution, and consumption. The role of people and the requirement for quality in the production process is emphasized. This approach fits well the need for global economics that involves the lives of people worldwide in productive activity in a world system of trade-offs, choices, and give and take. In this instance, there is a unique opportunity to learn not only about others but from others.

The case studies may be in written form, but also may be developed into films and filmstrips. Regardless of which format is used, the focus should be on production processes, systems, and human interaction and involvement.

Content. Appropriate content for student materials may feature people involved in some aspect of the economy of a country or the economy of a product. A Wall Street Journal article that appeared in May, 1985, holds great promise as an example for materials for a case study.[31] The story features a U.S. community adjusting to a Japanese system.

Battle Creek, Michigan, community leaders worked hard in a state with high unemployment rates

and a history of strong labor unions to attract the Hi-Lex Corporation, a subsidiary of Nippon Cable, a large Japanese business. In the story, Mrs. Sleight, who was forced to sell the family house at a loss and move to a trailer after the factory where she worked shut down, commented "'After a while, you forget they are Japanese. You really do. It's just somebody you work with.'"[32] Mrs. Sleight still harbors some resentment toward the Japanese and still will not buy a Japanese car. Yet she appreciates the fact that the Japanese are willing to invest and give Americans jobs.

From the standpoint of the Japanese executives working in Battle Creek, Mr. Shima finds the pace of American life to be different. He marvels that Americans tolerate long lines in supermarkets and that "...many Americans leave the office at a set time every day whether they are in the middle of a project or not. But he has come to see some virtue in that. 'I doubt the Japanese style is good for having a fresh start next day if you're all tired out. In Japan we can't think because we're always working. There should be a middle [ground].'"[33]

Another aspect to the Japanese company operating in Battle Creek are the efforts on the part of the executives to teach their own children the Japanese language and culture. An eight-year-old Japanese student, at his parents insistence, studies kendo, Japanese swordsmanship, because "his parents are afraid he will become too Americanized. They think American kids aren't very well behaved. They hope kendo will teach him good manners."[34]

Americans in Japan are the counterpart. Materials could be developed involving a study in

Japanese work habits, the place of quality circles, the functions of trading companies, and labor, management, government relationships. On a more personal and family level, the Japanese work long hours, are dedicated to fellow workers, the production process, and the quality of the finished product. Due to crowded conditions as well as cultural orientation they operate with a strict code of behavior toward one another. Although changes are taking place, they do not have ready access to as many personal and social benefits as their counterparts in America. This situation exists despite the great Japanese achievements in productivity and product. Although Americans may never wish to emulate the Japanese in all respects, there is in the study of the Japanese a culture and orientation that can teach many things.

The people of Malaysia represent a possibility for development of a case study. Malaysia is an LDC that has almost gained the status of developed. With a population of some fifty percent indigenous Malays, thirty-four percent Chinese, and eleven percent Indian, it is a nation of cultural diversity with pronounced historical, religious, and attitudinal differences. Under excellent leadership since World War II and five-year planning the nation has progressed from a lesser developed economy to developed through entrepreneurship, investments, and an ability to market resources, including natural rubber, oil, palm oil--and its people. A case study on the lives of Malaysian people including their interaction one with another as well as interaction with the rest of the world holds great promise.

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other countries may provide good content for a case study. The agarian reforms, the challenges to fundamental religious customs and values, and the mass movements to the cities by the poor in Iran provide excellent materials for analysis and understanding of a world situation and a people undergoing rapid change. A number of African countries could be used in a case study including the Union of South Africa with its apartheid policy and the affects of this policy on the production processes within the country and the perceptions from different races and nations indignant over the conditions found there.

Finally, a case study could be developed to track the lives of immigrants in the United States and their efforts to integrate into a "foreign" culture. The film, El Norte, describing a Costa Rican brother and sister crossing illegally into Mexico and on into California provides an excellent example of individuals attempting to assimulate into the American culture and find the spirit of democratic capitalism--illegally. Other examples could feature a Vietnamese family and their efforts to assimulate into the American culture, its political and economic institutions, and yet, as so many immigrants have done before, retain some sense of the country they left behind and the values they want their children to learn.

The economy of a product represents a second category for materials development. An example of an excellent product is the humble tuber known as the potato. In an attempt to increase sales, potato companies encourage people in other lands to enjoy the benefits of the potato in its various forms of preparation that include the french fry, American or home fry, potato salad, potato skins,

baked, boiled, and undoubtedly other possibilities along with different recipes within these types. Whatever, the potato needs to be produced, marketed, sold, and consumed. It involves consumption by people more accustomed to rice as their stable crop. It also involves the question of diet and nutrition as well as a potential source of food for people suffering from malnutrition.

As Americans we export our culture as well as our products. A feature story in the Singapore newspaper, The Sunday Times, features Melvin Chen and what he eats on a typical Saturday.[35] A picture of Melvin in full color with a table set before him includes a McDonald's hamburger, a McDonald's filet of fish, and, of course, a packet of McDonald's french fries. Indeed, we export American potatoes and, for better or worse, the American diet. Perhaps we need to consider what diet and nutrition we can learn from other countries as well as what we can export. Of course, raising potatoes for the Chinese, even one potato every week for each Chinaman, would keep U.S. potato farmers busy for many seasons.

Another food item might include the pineapple, product of a multinational corporation, grown in Hawaii and Africa, and a favorite fruit worldwide. The pineapple business is part of the agri-business with controversy involving questions over whether or not producers benefit from the product or laborers in the production process benefit from their employment in the industry. A case study involving a treatment of the lives of the people involved in the pineapple industry could be instructive in the ways of the multinational cor-

porations and the lives of people of the world involved in global production.

The American automobile industry flourished after World War II. With a pent-up domestic demand, it required few marketing skills initially to find buyers. Automobile management and labor did well during those halcyon days.

By 1973 it was evident that the American economy was tied to the global economy. Inferior design, inferior workmanship, and neglect throughout the system cut severely into the lives of people tied to the industry. Except for government guarantees, America's tenth largest corporation, the Chrysler Corporation, may well have declared bankruptcy a mere twenty-five years after the end of World War II. The lives of many Americans living in America's rust bowl stood to be negatively affected by global conditions--global competition.

In early summer, 1985, the first Chevrolet rolled off the GM assembly line in Fremont, California. However, this was not the all American Chevrolet of earlier vintage. What rolled off the assembly line was essentially a Toyota produced by American (and illegal Mexican aliens?) workers under a team of Japanese management and supervision displaying proudly and prominently the well known Chevrolet logo. This joint venture by General Motors and Toyota, two of the world's largest automobile manufacturers, represents not only a new day in the American economy, but in the lives of many Americans living in America. Surely the study of global economics has advanced beyond the point of merely eradicating our ethnocentrism and showing us a little respect for other people. We are tied economically as well as in many other ways

to the globe, global conditions, and events.

Another product that has promise for a case study is that of the palm oil. One of the leading producers of palm oil, Malaysia, is increasing its acreage devoted to palm oil while removing rubber trees. Palm oil, used in soaps, margarines, and cooking oils, yields a greater profit than rubber, historically Malaysia's chief export and cash crop. The lives of the people involved in the planting, production, gathering, and marketing of the palm oil, done largely in family groups on large estates, for export to world markets provides a fascinating study in the lives of people involved in a global economic enterprise.

The bicycle, a popular mode of American commuter transportation and recreation, provides an excellent example of global economics at work. The popular ten-speed consists of components produced around the world. Not uncommonly a single bicycle may have parts from France, Germany, Belgium, Japan, and the U.S. A fascinating story on the quality of the Campagnolo components appeared in Sports Illustrated in 1980.[36] The quality production, the marketing techniques, and the consuming public make this an excellent study in global economics.

There are a number of other products that have potential for development into case studies. They may include seeds, often involving small entrepreneurs in different countries with worldwide sales. Gold production processes involving the Union of South Africa, the human effort involved in mining this metal, and its uses to consumers surely has potential. Places around the globe where automobile parts are made and assembled, where tires are made and assembled provide excellent potential for case

studies. Whatever the product, there are a number of possibilities for agricultural and manufactured goods produced under a variety of conditions, that take advantage of economies of scale, comparative advantage, and potential for global sales. For our benefit rather than for the benefit of the peoples of other countries, it behooves us to recognize that we live in a community with the rest of the world and are involved in global transactions that affect our lives daily.

SUMMARY AND CONCLUSIONS

This paper has reviewed the literature on global education and has provided definitions and suggested reasons why global education has failed to gain wide public acceptance in the curriculum and classrooms of America. The focus then shifted to global economics and proceeded to suggest ways that global economists may learn from previous successes and failures and, with a focus on economic concepts, themes, trends, and the "spirit of democratic capitalism," develop case studies that feature economic principles at work in the lives of people involved in the economic changes of a given country or in the production process of a product or service using global resources and sold to global communities.

Under the new conditions, suggested by Hanvey in Stage II development, the focus represents a shift from concerns over ethnocentrism, egocentrism, and our efforts merely to understand other people. The new reality shows America competing in a global economy with deficiencies in math and

science education, obsolescent capital equipment, outdated management practices, and high labor costs. These concerns, coupled with social problems that include discrimination toward minorities, immigrants, and the poor, are appropriate and necessary for study. Not to be neglected are new problems involving parenting and the need for strategies to hold families together. In the face of all this, economic competition continues not only from Japan with its high regard and reputation for quality, but from other industrial nations including especially Taiwan, South Korea, Hong Kong, Singapore, and Malaysia. China, a nation with vast resources, as well as production and consumption potential, is rapidly entering the global community and is sure to have an influence on world events. Adopting progress, the western model as a goal, China will make a difference in our lives as well as the lives of the Chinese.

We can learn from others. We need to learn about quality, respect, and dignity. We need to reorient ourselves to the spirit of democratic capitalism. Education is vital to learning these concepts. Global economics is an appropriate area of study to begin the process in earnest.

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on the concept of value added and the maldistribution of income, and of available goods and services. The concept of scarcity, by contrast, is based on total production capability to satisfy global wants and needs. In a relative sense, there may be too much of any given product or service. In a total sense, there are not enough goods and services available to satisfy all physical, emotional, or spiritual needs worldwide. A study of the distinction between these philosophical approaches is excellent fodder for an in-depth study of comparative economic systems.

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